

Dhyan & Ekagrata

Recently Guruji explained in detail what **Dhyan** (meditation) and **Ekagrata** (single pointed awareness) mean. This article is an attempt to present to you a summary of the discussion.

To not be aware of anything other than the meditator, the process (of meditation) and the object of meditation is meditation. This is the definition of meditation. **Dhyey** or the object of meditation is a point/topic/ item which is being meditated upon. **Dhyata** is the person who is meditating and **Dhyan** is the connection between the two.

When all these three come together then the state is known as **Dhyan**.

Ekagrata (single pointed focus) can occur with respect to some topic or object. Our attention can be dispersed or it can be at a single point. Sometimes, this attention is on many objects/ topics. Saint Mahaveer calls even this state to be **Dhyan**. And when this dispersed attention becomes focused at one point then this is known as **Ekagrata** (single pointed focus). Just like there exists a single point in **Ekagrata**, there exists a point in meditation also. When the meditator focuses on that point/ topic he gets completely immersed in it. If the point of **Dhyan** (meditation) is an external object or topic then that topic gets exposed/ realized. **Dhyan** (meditation) exposes the object of meditation. If one meditates on the Self then the Self gets exposed/ realized. If the object of meditation is a chakra then the chakra gets exposed/ opened. Whatever object or topic **Dhyan** is focused upon it exposes it.

Therefore scientists are also like yogis. They focus or concentrate on an external topic/ object and hence they unearth it or realize it. When the meditator meditates upon the Self, he enters a state of Samadhi . The result of meditation is irrespective of the object of meditation. The result is to expose/ realize the object of meditation. If one meditate upon the Self then it becomes the doorway to Samadhi. If one meditates upon a **chakra** then it becomes the doorway to a certain capability/ prowess associated with that **chakra**. If one meditates upon an object then it becomes doorway to unearthing the truth about that object.

What is known as meditation in yoga or what Patanjali refers to as meditation is when the object of meditation is the Self.

If a person meditates on the hridaya-chakra, then that chakra will start working to its full potential. As a result of which the person will acquire the strength of associated with the hridaya-chakra. What doorway did meditation open in this case? Doorway to prowess. Due to this prowess, if the person now concentrates on someone else's heart he will get to know what that other person is feeling. This is not Samadhi !! These are just some **siddhis** (accomplishments/ skills) that one can acquire through meditation. Wherever one focuses one's attention, be it an object, or a topic he will acquire its strength and its complete and true knowledge. And if one focuses upon the self, meditates on the Self then he will enter Samadhi. If one is standing at a stage where the Self (the being), the meditator and meditation are together or at one point then nothing else exists in this state. If there is cognizance of the three being discrete then it is meditation. If the three are experienced as one unified state, then it is Samadhi. The person meditating, the object of meditation and the connection between the two i.e meditation, when these three are unified then it is Samadhi. Therefore, meditation is the doorway to Samadhi.

If one meditates upon their *ishta* (beloved) or on an idol then initially it will be *saakaar* (have form). However, if the intention is in *Nirakaar* (formless) then he will enter the state of Samadhi. If one meditates on the appearance or the form then that very form will appear in front of him. He will feel elated during meditation due to the appearance of that form because seeing/ experiencing the form had been his goal. However If he wishes Liberation, Bliss, then this wish itself will change him and will take him from *Saakaar* (having form) to *Nirakaar* (formless).

The existence of self is the *nirakaar* form and what is seen (body) is the *saakaar* form.

One power appears in four different forms inside us – *Mann* (mind), *buddhi* (Intellect), *chitta*, *ahankar* (ego). It is this power that exposes the object of meditation. How does the realization that an object/ topic has been exposed or realized happen? This happens due to existence of these four forces. Even when the object of meditation is the self even in that case it is this power that informs us. How does the realization of, 'Oh! This is me', happen? It is through this very power. When the focus of meditation is an external object then after exposing it/ realizing it the *buddhi* (intellect) still remains. But when one experiences *nirakaar* (formless) then the *buddhi* (intellect) dissolves at that very instant of realization. The realization happens and the *buddhi* dissolves. It informs of the state of realization and ceases to exist. However, on focussing on external objects the *buddhi* remains as it is. Not just for a scientist but for a *siddha* (accomplished spiritual person) also. After attaining *siddhis* (spiritual accomplishments) the *buddhi* remains as it is, *ahankar* (ego) remains as it is, *chitta* remains as it is and the *mann* (mind) also remains as it is. Everything remains.

If the *buddhi* (intellect) doesn't take decisions/ evaluate, *mann* (mind) doesn't think/ reflect etc then the state is known as *Nirvikalp Samadhi* and not *dhyan*. And in such a state if Realization occurs, 'Oh! This is what I am!', then with this realization the thinking, brooding, ego, decision making everything dissolves. Although the mind, intellect, chitta etc remain something drastically changes. For example, when we say that childhood is over it doesn't mean the person is no more. The childlike tendencies are over. Then the person crosses the teenage years. The person still remains but the teenage behaviour ends. Similarly here, after realization; mind, intellect, chitta, ego cease to be what they were before the state of realization. They inform the person of the state of realization and then get dissolved in the self. The state that existed earlier, the state of constantly thinking, reflecting, evaluating, taking decisions, making judgements, the sense of me, I -all these states, tendencies of *mann-buddhi-chitta-ahankar* with which one is attached, ends. But the *antahkaran* (self/ inner-consciousness) doesn't dissolve. Why would it dissolve? It is a subtle element of the body. Initially all the associations are with the gross body then later they are with the subtle body. Slowly the attachments/ associations start to fall apart, first with respect to the gross body, then with respect to the subtle body, then with respect to the causal body. In *nirvikalp Samadhi* these attachments end. And if in this state, realization of the self occurs then the attachment will not return. However, if the realization doesn't happen then once one comes out of the state of the Samadhi then the attachments/ associations also return. The associations get weaker but don't go away completely. If this state of *nirvikalp samadhi* occurs multiple times then each time the attachments get weaker and once the realization happens then it completely disappears.

The body remains – otherwise who will speak? If there was no mind who will inform 'this area needs to be scratched!', 'How would one scratch!', 'How would one speak?' ... So it is not that the body

disappears but the strong attachment/ association with the mind, intellect, ego dissolve. **(TO BE CONTINUED)**

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